Christian Intelligencer.

WERE ONCE THESE MAXIMS FIX'D-THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION PAIL."

Vol. XV.

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[From the Southern Pioneer and Visitor.] THE CONTRAST. - A TALE.

BY MRS. M. P. DAVIS.

was a delightful evening. The lear blue sky seemed smiling above with vely complacency, while the last rays of twilight still lingered in the distant The light breeze of evening gently waved the tops of the lofty forest, or fanned the sweet wild flower that reared its head beside the path of the lonely traveller. The day had been hot and sultry, and the refreshing air of night called forth the peaceful inhabitants of the beautiful village of P ----, who arm in arm lightly tripped across the verdant elds, or seated themselves quietly at eir cottage doors to enjoy the delightul season. Happy voices: echoed each ther from a distance, while the "notes of the shrill whippoorwill" resounded rough the neighbouring groves. But he scene was soon to be changed. A black portentous cloud arose over the mmit of the western hills, and spread itself over the beautiful horizon. The unders pealed along the heavens, and ne forked lightning rifted the stately oak the forest. The winds blew fiercely, nd the rain descended in torrents. The tirighted inhabitants hied them with arted haste to their shelters, while from each heart ascended a petition for safety nd protection.

On the brow of a neighbouring hill, where the "woodman's axe had laid the orest low," was seen a solitary being wending his way down the steep descent, mindful of the hour, regardless of the ntending elements around him! Withhis bosom raged a storm more dread-, more destructive! He had drank at he fountain of impure waters - the withring blast of the sirocco of partialism ad swept over him - he had inhaled its eadly influence, and it had "gone own into his soul bitter as the dregs of He beat his breast in despair, nd with phrenzied haste descended the ugged hill. At its base gently flowed a eaceful stream. The maniac approachand himself deep in its transcent bosom! He has gone! the agid waves bear him onward, but he heeds it not — the raging storm is aba-ted, and he is at rest! Farewell! Thy od will avenge thee. The Great Spirwho presides over the destinies of morals will avenge thy wrongs, thou la-

ented, lost one, farewell ! The night is passed - the contending ements are at peace, and the smiling un once more sheds his happifying rays on the verdant land, clad in the gaygarb of summer. A mournful band is lected by that pure stream. But no races of the lost one are found! Day fter day the weary search is continued, ll at length success has crowned their forts. His body is committed to its nother earth, while his wounded spirit tests in the bosom of his God! But the shall tell us the history of the unfor-unate stranger? Ask yon trembling ourner, whose silver locks float upon ne morning breeze, as he bends in

peechless agony over the grave of his surdered boy? Ask of him, and when a dood of tears has relieved his anguished bosom, he will tell thee all. Though VED. is this day he rose buds and blossoms at his head, nd the tall grass waves upon the sod hat covers him - though years have assed away, still in the bosom of that eart stricken sire, are the miseries of hat fearful event most faithfully record-And not until the waning sun of his

fe shall decline, and he be permitted to ealize the full fruition of those hopes hat now give joy to his aged heart, in eeting his beloved child in the regions unfading bliss, will their memory be

Then listen to the old man's tale. hree blissful years had elapsed after my on with the object of my heart's first ctions, when our earthly joys seemed pleted by the birth of a smiling boy. how indescribable are the emotions parent, when he first clasps to his

ed her flowers in our path, and we were happy, comparatively happy. Oh, the bliss of those haleyon hours,

and commotion of a heartless world, I returned to my home, and there with the beloved partner of my joys at my side, All letters to the Printer or Editor must be and a smiling infant on my knee, I perused the sacred pages of holy writ, or knelt at the altar of prayer to offer up the grateful emotions of our hearts, as an humble tribute of love and an acceptable sacrifice to heaven. At such times my most earnest supplication was, that the holy spirit would renovate the heart of my beloved Caroline, and fit her for those joys in the land of spirits, to which I felt myself entitled as a "regenerated child of God." Amidst all my earthly felicity, the dreadful forebodings of an eternal separation, would often intrude itself upon my mind, and create a secret pang that wrung my heart. And often I attempted to pourtray in glowing light, the glorious attributes of the great Jehovah, to instil into the minds of my infant children a love and veneration for this holy name, the thought of that dread world of eternal wo to which they were exposed, would come like a blighting mildew upon my joys, and crush them in their birth. Yet I determined, by the divine assistance of the holy spirit, to evade the impending destruction of these objects of my love. Yes, thought I, I will offer them at the baptismal fount, I will dedicate them to God, I will fit their tender souls with virtue, and pray night and day for their eternal salvation. I exhorted my wife; I prayed with her and for her, still she was a "hardened sinner." Yet she was amiable, she was er was loud and long. They were re-kind-hearted and affectionate. It was quested to resume their seats — all obeyher soul's delight to do my will, and a ed save one! Still he knelt firm upon smile of approbation from me gave her more joy than the admiration of the world. She would weep when I told her of her rebellious heart, and endeavor to pray at my bidding. But all in vain. She still remained unconverted, "without hope and without God in the world." But

> hearts were united in love. Thus time passed on, nothing of importance occurring in our own little circle, and nothing abroad save an occasional excitement of religious feelings in the church, which was generally follow-child, distorted with madness! My son, ed by an unusual apathy of spirit-slight contentions and excommunications, &c. But as these things affected none of my family save myself (who was a member of the church) our general happiness was uninterrupted. Prosperity still smiled upon us, and our children were dutiful

still no discord reigned between us; our

his 20th year. He was a lovely youth, (excuse the partiality of a father) the ed myself by an open window, to enjoy pride of an indulgent mother, the hope the cool breeze of evening. I sat conand joy of an almost doating father, and templating an angry cloud, that seemed the fond companion of an affectionate sister. He was one of nature's happiest beings. With spirits light and buoyant, he never failed to diffuse a sympathy of joyous feeling through whatever circle — Eternal Power! he was not there! into which he was thrown. Nature had lavished upon his person her most attractive charms. Unlike his gentle sister, to whom the goddess had been sparing in her gifts; unlike her indeed! He was careless as a creature flinging roses to the wind, while singing the air of thoughtlessness. But Maria, the belov-ed Maria, was a creature of different ed Maria, was a creature of different sant watching, she fell a victim to a ma-mould. Her countenance, though not lignant fever, which ended her mortal handsome, was beautiful, in as much as it was a perfect index to a pure heart, a sweet and gentle temper, and a mind accustomed to thought and reflection. She was alive to the cries of misery, and ever ready to bind up the broken hearted. She knelt at the altar of prayer, and her own sweet voice often ascended in ming-

Such were the children of our love, or at least such a partial parent would de- bleeding heart. scribe them. And O, could I but stop here! Could the veil of oblivion be drawn, and shut forever from my recollection the misery of those scenes - destroy from my rememberance the bittered to drink ! But no ; deeply are they the destroying angel came among us, the messenger of death; and happiness fled, and life too, life with all its allurements.

led aspirations to heaven. But she made

An appointment was made for a protracted meeting to be held at our church. bing bosom his first born infant, I rejoiced at the intelligence. It seem-Sabbath morning came, and the same stream of the sa

fresh and vivid are the recollections of ly did I pray that the Almighty would profitable. Maria prepared herself for I feel that I shall be ready to exclaim those unutterable feelings, when my be-loved William was placed in these parental arms for the first time. But work in the midst of us;" and O that enough! Two years more, and we were the beloved inmates of my own dwelling blest with a lovely daughter. Health's would be the first subjects of conversion. roseate hue was painted upon each in- A celebrated evangelist from a distant mate of our dwelling; prosperity strew- part of the country, was to preside at the meeting, and great things were expected. My doors were thrown open for the en-Oh, the bliss of those halcyon hours, when as the business of the day was in crowds. The meeting commenced drawn to a close, and tired of the bustle and went on with great solematy. An unusual excitement was the confiquence. The trembling subjects came forward for the prayers of the saints. Deep groans from agonized spirits met the ear, and made the stoutest hearts recoil with horror. My wife was among the "hopefully converted." I was transported with joy, and loudly did I shout! prayer-meeting was held at my house every evening; our children were especially exhorted; William seemed to turn a deaf ear to every remonstrance; his spirits were still unbroken, and we even dared to scoff at the proceedings. Not so with Maria; she listened with a deep interest, and would often weep at the anxiety expressed for the "salvation of her precious immortal soul." She grew pale and melancholy, like one winessing the fatal ravages of a rude tomado. But she mused in silence.

We assembled for the last time n our spacious church; it was crowded to overflowing. For a long time a dead silence reigned throughout the vast assemblage; so deep and profound it was. that each heart quailed beneath its influence. At length the preacher arose. and in an unearthly tone of voice addressed the trembling audience. He exhorted them, for the last time, to come forward for the prayers of the saints. -They obeyed the summons and knelt in groups before him. To my great joy and utter astonishment William was among the number! He knelt and covered his face with his hands. The praythe floor ! Another prayer was offered ; but no effect - like a marble statue he retained his humble position! Another prayer, and he was again requested to rise, but he heeded it not. I approached my son and called him by name. He uttered a piercing shriek and fell upon the floor! He was conveyed home in a state of mental derangement. Long nights and days passed away but no signs of returning reason! O, how bitter was the agony of my soul, as I gazed the darling of my heart was a distracted manaic! He constantly raved of the dreadful God, and seemed witnessing the miseries of the damned. Hope was nearly exhausted, when suddenly he became apparently calm and composed, and fell into a gentle slumber. We immediately left the room, that not a foot-Thus it was until William had attained step, or even a breath might disturb him. and seatapproaching to discharge its contents with fury upon us. A loud peal of thunder rent the air — I started! It will dis-He had leaped from the window, and was beyond the reach of pursuit. He was however pursued, but not overtaken,

till he had buried himself beneath the The feeble constitution of my beloved Caroline was not able to bear the dreadful shock. Previously worn by incesexistence in less than two weeks. A description of my feelings would be impossible. Language is too feeble, and an attempt at description would be but mockery. My heart was crushed; and I could almost feel my blood freeze in its bounding course! Still I had one sweet bud of promise left, one beloved child, and she was indeed all that a fond father could wish. Though her no "profession of religion," had never "met with a change of heart," and therefore was considered out "of the ark of own bosom throbbed with unutterable anguish, still, like an angel of peace, she gently sought to soothe my woes, and pour the oil of consolation into my

Time passed away, and with it the commotion of religious phrenzy subsided, and a grateful calm ensued. Suddenly the cry of heresy was heard, and many a pious soul was seen hastening to give the ness of that cup from which I was doom- alarm, and exhort his neighbor to beware of the dangerous doctrine of the engraved upon the tablets of my heart. heretic. Mr. S-, a young clergyeaceful and happy was my home, when man of the Universalist denomination, was to deliver his message in the townhouse, the next Sabbath. The friends of that doctrine were forming themselves into a society, and were to have preaching one half of the time.

Sabbath morning came, and the mul-

ed to vibrate upon the ear. I inquired the cause of her delay; she faintly smiled, and a cloud of doubt and fear passed over her sweet pale face. She asked if she had my permission to attend the meeting at the town house. I was astonished! "What, my child, leave your own church, to follow those deluded heretics, who pervert the word of God, crying 'peace, peace, when there is no peace?' Who are strengthening the Who are strengthening the hands of the wicked, that he should not return from his evil ways, by promising him life?" Still she entreated for my leave, and I had not the heart to deny her. "Well," said I, "go; but beware, O beware of delusion!" She was transported with joy. She pressed my hand in silence, imprinted upon it a burning kiss, and was gone.

She became more cheerful, more attentive in perusing the sacred scriptures, and, if possible, more affectionate and

One evening, while sitting together in our little parlor, conversing upon the riches of God's love, she broke forth in the rapturous strain of St. Paul, 'O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his wayspast finding out.' Father, the goodness of God is unlimited, his mercies are infinite and everlasting. His love is like the limitless ocean, whose exhaustless fountain knows no bounds. 'Herein is love, not that we love God, but that he loved us, and gave his only begotten son, to be a propitiation for our sins,' and it flows in copious streams alike to all his dependent children. 'He causeth his sun to shine upon the evil and upon the good and sendeth his rain upon the just and the unjust.' The proud monarch upon his glittering throne, the humble subject that bends in submission before him, the lordly master and his menial slave, all, all share alike the munificence of our common parent and benefactor. He is also immutable, he is from everlasting to everlasting, the same unchanging friend of man, of all men — Child! — Excuse me father The glorious figurer the sun of righteousness has dawned upon my benighted soul; its inspiring beams have penetrated the murky gloom that shrouded my heart in darkness, and has discovered to me the unspeakable truths of the everlasting gospel. The scales have fallen from my eyes, - the veil is taken from my face, and the covering from my heart. The gospel presents to my mind a glorious feast, which the Lord of Hosts has prepared in his holy mountain for all people! So, so— you are a Universalist! But is not this strengthening the hands of the wicked by promising him life? No, Universalism teaches that the way of the transgressor is hard; that there is no peace for the wicked, but that 'wisdom's ways Hast thou forgotten, my father, the new covenant which the Lord made with the house of Israel? saying 'I will put my laws in their minds, and write them in their hearts, and I will be unto them a God, and they shall be unto me a people. And they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for all shall know him from the least even unto the greatest, 'Whom to know is life eternal.' But it is time to retire; come, my father, let us kneel in holy adoration before the great Jehovah, and supplicate his divine assistance in coming to a knowledge of the truth. We

like sweet incense from the altar of love. I was induced to attend Mr. Smeeting, and O, my spirit drank of the fountain of living waters! My soul felt released from the strong fetters which had kept it in bondage, as a ray from on high lit up its darksome recesses. My spirit seemed to rise on the soft pinions of hope, and soar to that world of bliss, to meet the loved and lost, who in imagination I had parted with forever. And now as I kneel upon the green sod that covers the slumbering ashes of my wife and son, though tears like rain-drops bedew my cheek, yet joy is in my soul, while hope points me to that "building of God, that house not made with hands, eternal in the heavens."

knelt together and our prayers ascended

Mr. S— has a very flourishing con-regation, and a small church of which Maria and myself are members. Though we are a "sect that are every where spoken against," and though "we be slanderously reported, and some affirm that we say let us do evil that good may come" still, with increasing delight we hail each Sabbath morn, when we are permitted to go up to the house of God, to feast upon the bread of life. But my head is bleached by the frost of many

with one of old, "Lord lettest now thy servant depart in peace for mine eyes have seen thy salvation."

PULPIT SKETCHES.

BY REV. J PITKIN, OF RICHMOND.

ractice of Religion. Growth As John the Bap-

tist, as the .erunner of Christ, the voice of one crying in the wilderness, 'Pepare ye the way of the Lord, make paths straight,' so is repentance, which it was his peculiar province to preach, the hardy Pioncer, that enters the domains of spiritual desolation, that scares from its cheerless solitude the prowling passion, and praying lust, that iproots and cuts away the overshadowing tree, and encumbering shrub of iniquity, and prepares the way, and founds an empire in the breast for the abiding throne of truth, and the denomination of a general, habitual and persevering obedience to the law of God. We are not to linger at the gate of holiness, we are not to rest satisfied with the religious acquirements and exercises of the past. -Our minds are not to be confined within the precincts of an old narrow creed, like the pointers of an ancient clock, mechanically moving age after age, over the little circle of the same dial-plate. Nor are we like the poor imprisoned quadruped, year after year, running over the same wires, to be forever treading the wheel of an old experience. No, but we should press into the inner temple of truth and righteousness. Our search after divine wisdom and goodness, should be as free and tireless as the flight of the towering eagle, when he wings his way toward heaven; and our inquries for truth, as bold as his eye, when it drinks the lustre of the sun. We are not to regard means as ends; we are not to read the bible as if we were fulfilling a task, as if merely to look upon, and merely pronounce a set number of letters and words, were answering the demand of a service which God had imposed upon us. No: but we are to search the scriptures, because they form the great map of God's perfecttions, threatenings and promises, and of they point out to us the path that leads to heaven, and that which conducts to hell; because in them, 'we think we have eternal life. We are to pray always, not merely in

the ceremonious utterance of a measured form of verbal expressions. No: but we are to pray always, to pray without ceasing: that is, we are continually to cultivate and cherish such desires, as are in harmony with the will of God. That prayer which goes up as a memorial before God, does not consist wholly in a form of words, that like the hollow bubble, is bloated forth from the lips-a thing without heart. Oh no ! but it is the incense of deep and stainless feeling, that arising from the pure censor of a devout for the wicked, but that 'wisdom's ways are ways of pleasantness, and all her paths are peace!' But will the sinner paths are peace!' But will repent? As after all, we are habitual sinners, we are to practice an habitual sorrow for our sins; not that sorrow is to be courted and cherished as an end. No: it is only valuable, as it induces us to forsake those forbidden practices, which ought to give us grief. The trembling drop that glistens in the eye of meek contrition, is in the sight of heaven more precious, than any gem of earth; it excites the sympathy of angels, who lean from paradise to gaze on it, and at the sight pour forth a ouder strain of rejoicing, than is awoke by the steadfast righteousness of a multitude of the just. There is more joy in heaven,' says our Savior, 'over one sinner, that repenteth, than over ninety and nine just persons, which need no repentance.' But neither God nor angels prize the pentitential tear, but as they see in it a cleansing virtue, to wash and purify the soul from whose sense of guilt

We are punctually to observe the outward ordinances which the gospel prescribes; but we are to attach consequence to them no further, than as they erve as means to promote our spiritual perfection. We are by no means to hem in our religion, by the precincts of for-mal observances. We are not to confine it to the service of the sanctuary, to the duties of the family altar, nor yet to the more retiring devotion of the closet. No, but the spirit of our religion should be interwoven with, and color all our habits and employments. All our private and public transactions in our several relations, are to be performed as under a constant sense, that they are continually open to the eye of all-seeing, and justly recompensing heaven. It is not to the Sabbath day, it is not in the temple, it is not in the social prayer meeting, it is not at the hearth of domestic worship, it is not in the sequestered retreat of secret supplication, that the practice of true religion is confined. No: but whenever in the most ordinary avocations of life,

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ness, in the counting room of merchandise, in the workshop of mechanical industry, amid the perils of the ocean, or in the calmer labors of the field, if we are excited to, and guided in our performance of it, by a right regard for the being, attributes and law of our Maker, we are as really and truly religious, as when we worship in the sanctuary, kneel at the family altar, retire to the closet, or practice any special service which in the New Testament is pointed out to us. Indeed, we are doubtless rendering the very best, the most acceptable homage to our Creator, when by our rightly discharging the common duties which every day meet us on the great high way of life, when in the conscientious fulfillment of the respective employments he has alrequirements, and our readiness to do his will.

CHRISTIAN INTELLIGENCER, -"And truth diffuse her radiance from the Press."

GARDINER, APRIL 10, 1835.

CATHOLICS. The attempts which have been developed within the last year or two, on the part of the Catholics of this country and Europe to establish and extend the cause of Papacy in the U. States, appear to have excited the alarm and called forth the warnings of most of the conductors of our protestant periodical press. We know not but such alarm is well founded. At times we have felt disposed to participate in it. We know that the genius of Papacy is any thing but republican. The power of the Ecclesiastics over their people is sovereign, and almost unbounded. And, unless we are grossly deceived, they find it for their own interest, and necessary for the security of their establishments, to keep their disciples, if not in general ignorance, at least ignorant in respect to the different theories of religion current in the world, and of their grounds of support. In this way, it is easy to hold them fast in subserviency, under the yoke of ecclesiastical bondage. Such, at least, appears to be the character of most of the Catholics in this country, almost all of whom are emigrants from - perhaps the less enlightened ranks of - foreign nations. These may not, indeed, be a fair sample of Catholics - but such most of them are, as they arrive in this country. It may be admitted that there are many learned Catholics. -The higher circles of Spain and France are highly educated. The Catholic priests have the reputation of being the most learned clergy in the world. We are not prepared may be educated in the wrong way as well as in the right. Let the mind, from childhood, be bent down to a particular system, and all its education, extended as it may be, held in subserviency to that system; and in such a case the cause of truth and freedom derive little advantages from such an education. We see this remark verified every day, in the Presbyterian and Congregational churches. The clergy of these sects are generally educated men; but all their knowledge is like so many lines running from the centre to the circumference of their religious system - diverging from the Assembly's Catechism to those bounds which "limit the Holy One of Israel," and returnagain at every springing of the wires. Such men are educated; but it can hardly be said they are learned; their learning is not free - truth is not the object of it. It is all directed to the upholding of a system which is rotten at the core.

So far as the cause of liberty and truth is concerned, we would about as soon see a people held in utter ignorance, as to be blest with such an "education" as would rivet their minds in the narrow moulds prepared for them at their birth. We would as soon consent to see men born with flat heads or with feet that would not by nature extend beyond the dimensions of three inches; as. in Africa, to behold the heads of some of the races compressed by art from their birth; or in China, the feet of the subject of his Celestial Dignity fashionably confined from infancy in iron shoes not larger than a gill cup. In both cases the result is the same. In the first it arises from nature, or a want of cultivation; in the other, by a violation of nature's laws, and a false education. The first, being inevitable, is excusable; the latter, as the result of a base design, is criminal.

The power of the Pope over his Cardinals and inferior clergy is absolute; nor is the power of the latter less so, over the people. Educated or not, the fact is as we understand it, that the Catholic laity are bound by the strongest and most irrevokable obligations to their Priests; and the Master of the Priests is in a foreign country -Rome. These facts very naturally excite alarm, especially amongst us, a protestant people, and a republican community too, at every appearance of the increase of Catholic power in the United States.

But then, it is neither just nor fair, to look at only one side of the question now before the public. We hardly hear any thing but Protestant representations of the abomina-

the student, in the office of public busi- ish designs. We are by education and hab- nor any way compelled to the belief or exerit prejudiced against that people, and prejudice often distorts facts and commits gross injustice. It is due to the Catholics to say, that, however the Roman Church may have been allied to, as the superior of, the State; its economy is professedly spiritual; and that whatever civil power she has exercised, has been, as they affirm, merely incidental. The Methodist Church is a Despotism - a sort of Monarchy; or rather, an Aristocracy. But Methodists tell us that the power of their Church, as held by the Bishops, is merely spiritual and disciplinary. It has nothing, properly speaking, to do with the civil power. So Catholics tell us of their religion, and the power of their Ecclesiastics. And one is entitled to credit as well as lotted us, we manifest our respect for his the other. True, in most countries, where the Catholic religion prevails, that religion is allied with the State - and the State in all European countries, is a Monarchy. -But this is not an objection peculiar to Catholicism. It is or may be equally true of any and every other religion. In Russia the Greek Church is the religion of the Empire. In England the Protestant Episcopal Church is allied to the State - and this, let it be noticed, is not a Catholic, but a Protestant Establishment. Any religious sect, which has the power, whether the genius of its government be monarchical, aristocratic or republican, may become, by law, the religion of the State. The Congregational Church government is republican, and yet how often have these republican religionists sought, even in our own country, to unite their church to the State and compel the nation to its support? So that the mere fact, that the Catholic Church has exercised, or does exercise, civil power as an ally of the State, is no more of an objection to that, than to many other religious sects. A Catholic has a right to say that whenever and wherever his Church, (which has a head, called a Pope or Father.) has been allied to the State, it was because the power of that Church has been coveted and secured by the State - as the first applicant. Moreover, he may apologize for his brethren, who have been ready to accede to such propositions by appealing to the fact, that in Europe, and especially in the earlier ages of the world, the ideas of the people were more crude and indistinct than they are now on the subject of republicanism: That in this age, and especially in this country, they would never be any more likely than any other sect, to think of courting an alliance with the civil power. And, really, we think this assurance may be entitled to some credwilliam to the say, we have no more fear that the Catholics, should they ever obtain the ascendancy in this country, which is impossible, would usurp the reins of civil government, than we have that most any other sect would if they could, do the same. We admit that the tendency of papacy, so far as the genius of its religious economy is concerned, is anti-republican - monarchical; and therefore are opposed to it. But this is equally true of Episcopacy. The tendencies of these things, however, are often most fortunately counterbalanced by other circumstances. It does not, therefore, necessarily follow that a Catholic professor, or any body of Catholics, should on civil matters be monarchical. There may be, and have the Catholics, as amongst Protestants. And this remark is no more true of Catholic and Protestant citizens of this country, than of Europe. The French Catholics, to a very great extent, are, and for a long time have been, ardent friends of Liberty - with the great and the good La Fayette at their head. He was a Catholic - but where shall we find an instance of a holier devotion to the sacred cause of Freedom, than is to be found in the history of that man? Look, too, at the South American States. The people there are all Catholics. And yet, have they not toiled and struggled and fought for republican forms of government, and with some success, too? In the war of the Revolution, in our own country, the Catholies united in the cause of freedom, and sent agents to Canada to interest their brother Catholics in our behalf. And who was Charles Caroll of Carollton ? A Catholic till death. To the credit of the Catholics, we believe, it must be said, they were the first to make a legislative declaratory Act in favor of universal religious toleration. -Look at Maryland, a Colony established by Lord Baltimore. Shortly after this Colony arrived, the people in General Assembly and they were all Catholics, - passed the following Act - the first of a similar kind in this country or the world : - " Whereas the enforcing of the conscience in matters of religion hath frequently fallen out to be of

dangerous consequence in those Common-

eise of any religion against his or her consent." This Act was passed by Catholics, without any precedents before them, nearly two hundred years ago, whilst the Protestant Colonies of New England were enacting religious laws against religious toleration, and imposing the penalties of whipping, burning and hanging for heresy! Are Catholics entitled to credit for none of these things? Are Protestants alone the friends of civil or religious liberty? Let us be candid. Let us be fair. Let us not provoke our Catholic fellow citizens for crimes of which their fathers, in distant ages and nations, were guilty, whilst we withhold them credit for whatever has appeared amongst them favorable to the cause of freedom.

But it is said the Catholics have persecuted. So they have; and truly we would be the last to justify them for this capital error. But then let us remove the mote from our own eyes before we attempt with rope and cleaver. detach the beam from their eyes. Have not Protestants, also, persecuted ? If the whole truth were known, we think it would be found that as broad and deep a river o' blood has flowed from the knives of Protestats, as the Catholics. However the Christian world may differ as to the powersof Church government, the names and povers of their officers, &c., there is, after al, no essential difference between the creed of the Catholic church and the creeds of mos of the Protestant churches - unless it be not the former is more liberal. Both restric the grace of the Divine Being to a few ; both hold to a partial God, and to an eternal distinction between what they regard is his chosen favorites and those whom he has doomed or left to destruction. Partialism is the same thing under a Pope, as under a Bishop, Presbyter or Pastor. Its tendercy is every where as adverse to equal right and free principles; and, though in somevery creditable instances this tendency has been counteracted by other causes, yet thattendency has often and cruelly showed itsef in both - as often amongst Protestant partialists as Catholic partialists - if the two words may be placed together in the last case without a solecism.

We make these remarks in the spirit of ustice towards the Catholics. It is not right they should be made to bear the odium of sins they never committed, or of those which their fathers have committed. We are far from being believers in the Catholic religion. We abhor papacy. We should deprecate the prevalence of the Catholic faith amongst us, as we should any other error; but really we are not get fully parsuaded, that the lu stitutions of our country are any more likely to suffer should the Catholics succeed, than if almost my other system of partialism prevailed. We say "should they succeed" and we have no idea they ever will. Their increase comes chiefly from immigration. As to making proselytes of Protestants this they can never do to any serious extent and we are not aware of their ever having extensively attempted it. Certainly they have no protracted meetings - no campmeetings - no revivals. Other sects have infinitely greater advantages for proselyting than they; and if the danger is any where, it is from some of the bastard, rebellious daughters of Mother Church, who, having turned the old Lady out of doors, threaten to play the tyrant ten times more furiously than she.

But whether the arrival of Catholic Missionaries in this country, the establishment of Seminaries of Learning, of Convents, and the like, does or does not justify all the alarm which the editors of our periodical publications express, there is one thing we are satisfied of ; and this is that neither their success will be hindered, nor will Catholics be any more likely to demean themselves as good neighbors and peaceable citizens, whilst in their present minority, nor as the friends of civil republicanism and religious toleration, should they, as dreaded, obtain the majority, in consequence of the uncharitable, harsh and hostile spirit in which most of the articles on the subject of the Catholic Church appear to be written. The course alluded to may provoke them now to deeds of rebellion against the Laws, or, when they have the power-such is human nature-to retaliate upon their abusers with an ironband Neither good policy, nor the spirit of christianity, authorizes or requires any other course of treatment towards them than of kindness and a disposition to allow them all the rights of other citizens, and all the merit which they may justly claim. The law of love will draw men to truth and to God; but the spirit of hatred will drive them to opposition and revenge.

TRUTH . PROMOTED.

wealths where it hath been practiced; and We always rejoice whenever we see our for the more quiet and peaceable government religious opponents willing to discuss the of this Province, and the better to preserve merits of our and their doctrines. There is mutual love and unity among the inhabitants, no reason on earth why any man, who does no person or persons whatever, within this not profess absolute infallibility, but who deprovince, professing to believe in Jesus sires to maintain or acquire truth, should Christ, shall from henceforth be any ways shrink from an investigation of these subtroubled, molested or discountenanced, for, jects. We regard it as a favorable sign, that or in respect of, his or her religion, or in the within the last two years, our opponents tions of Mystery Babylon and of her fiend- free exercise thereof within this province, seem more disposed than formerly to discuss

the merits of Universalism. Whatever is of God will stand; whatever is false will come to the ground.

By invitation of the Universalist Society worshipping in Orchard Street Church in New York City, the Rev. Mr. Slocum, a Presbyterian Clergyman has recently delivered in that church a Series of Lectures, seven in number - on the "Difficulties of Universalism." At the close of each Lecture, agreeably to an agreement between the parties, Br. T. J. Sawyer, pastor of the church, replied to Mr. Slocum. Having finished the series Mr. Slocum now attends in turn and hears Br. Sawyer deliver an equal number of Lectures on the "Difficulties of Endless Misery," with the privilege of replying to each at the close. Hitherto the discussion has been conducted in a very good spirit, and attracted large congregations of people desirous to ascertain the truth. -"We rejoice, yea, and we will rejoice," in all these things.

A NEW PROPOSITION.

We thought our autodox brethren had exhausted their whole stock of inventions and could hit upon nothing new in the way of making proselytes-we say "new," because they are as well aware as we can be that novelty is indispensable to the success of those operations which they dare ascribe to the Holy Spirit of God. But in the last Mirror we actually find a new suggestion .-The editor after arguing the subject down half a column, finally lets it out. And here

"If our churches, then, sincerely wish for a revival of religion, let their members manifest their sens of its value, b, living as the grace of God directs."

" Better late than never." It is astonishing our autodox brethren never before thought of this way of prometing religion. Do, neighbor Cummings, press this suggestion home upon the members of your churches. Insist upon it, that, instead of neglecting their business and social duties, to run after "protracted meetings" by day and by night; instead of making religion a thing to be measured by the longitude of the face or the length of a prayer, they should actually live according to the direction of the grace, not the wrath, of God; and our word for it, you would see a revival of religion amongst your churches, such as you never saw before ! And it is altogether likely it would be a religion of the right kind, in which we would rejoice with joy unspeakable, and towards which (if our heresy would not drive you from the work.) we would gladly lend a helping hand. This is the very kind of religion which we have been seeking to have "revived" for years.

AN ORTHODOX STATE. We find the following paragraph going

the rounds of the limitarian papers : -

"RELIGIOUS SECTS IN TENNESSEE. A writer in the American Presbyterian (Nashville,) expresses the belief that there is not in all l'ennessee a single congregation of Roman Catholics, or Unitarians or Universalists - nor a single preacher of any of We have no organized associ ations, he adds, of atheists or infidels - no Shakers nor Mormonites or other wild perverters of revelation or "setters forth of

This must be a pious state, truly, where real religiou flourishes unconstrained worthy to be represented as it is by Davy Crockett. How have they contrived to keep the light out of that State so long? She is a great way behind her sister States. By the way, we saw not long since an account of a case of abduction and murder committed by a clergyman in Tennessee-of course this man was not a Universalist. Pray remember this to our credit. He was no "setter forth of strange Gods," - a God of universal love.

SALEM.

According to a communication in the Trumpet, the cause of truth is in a very prosperous condition in this ancient town, where Br. Lemuel Willis is settled as Pastor of the Universalist Church. This is one of the oldest churches of our order in New England - we believe : but for several years it appeared to decline. The society in 1827 was greatly in debt, and the Unitarians, taking occasion by its misfortune, succeeded in detaching several of its members to their cause. But of late things have taken a different turn. The Lord has vouchsafed his blessing. The Society debts are all paid, the members and means greatly increased, a fund is procured, and the Meeting house been thoroughly repaired at an expense of eight hundred dollars. This house is large, being 78 feet in length, by 68 in width, and contains 140 pews on the lower floor and forty in the gallery, with an orchestra to accommodate from sixty to eighty persons. It cost upwards of sixteen thousand dollars. It is now, on the return of each Sunday filled with an highly respectable congregation. -This is the town where our neighbor Rev. George B. Cheever, of Deacon Giles' Distilery memory preaches; - wonder if his society is as large as this?

The Church of Rome has appropriated \$60,000 for the establishment of a Catholic Convent at Bertrand, Michigan.

DEXTER RESOLUTIONS

The Resolutions adopted by the Dexter Temperance Society, in relation to the reresentations of the citizens of that town, Mr. Drake, as they appear in the seco annual Report of the Maine Temperan Society, have been communicated to us, it appears they have been also to several other papers, for publication. We give them a place for the sake of justice to concerned. We have sometimes seen the friends of temperance a disposition strain things beyond their natural tenson, to exaggerate beyond what the facts w warrant. Our Dexter brethren, it seen think this has been done in the present case Such a course is calculated to injure the feelings as well as the reputation of citizen in mass, and ought to be carefully and sed ulously avoided. Because there are some people in a town who drink or sell rum, is no reason that the whole population the town should be held up to the public a body of drunkards. We always regret see personalities indulged in this cause. when they are not manifestly just. If then is any cause on earth which should be co ducted temperately, it is the temperance cause. Violence, recklessness, abuse an exaggeration will inevitably bring it in disgrace, contempt and ruin.

THE DISCUSSION.

Our readers will be gratified to learn, they doubtless perceived by our last paper that though Dr. Ely has turned from facin Br. Thomas and commenced a retreat, hi indefatigable antagonist is determined keep a running fire upon him, and pursue him till he falls into the ditch which he has chosen, or till he can drive him into the green and fertile fields of heavenly truth. During the Discussion, the Doctor has no attempted much else, than to try to throw stumbling blocks in Br. T.'s way, and con sequently most of the time of the latter ha necessarily been devoted to the removal these incumbrances. He has had but little opportunity to present the affirmative side in direct proof of his system. The Doctor having retreated, it becomes Br. T. now to finish what he began upon; and if his antagonist will not reply, why, all is, the pullie will have the benefit of Br. T.'s arguments. We are not without hopes that after the Dr. returns from his proposed two months' campaign, wherein he is going forth to war against the High Church party of the Presbyterian sect, he will see the necessity of resuming the subject, and that the discussion, on both sides, may yet is farther extended. We hope so.

. In justice to the Methodists, it gives us pleasure to say, that so far as we have conversed with, or heard from the patrons of the Maine Wesleyan Journal, either clergymen or laymen, they do not approve. but frankly censure the conduct of its editorial "G." for the deliberate falsehood which he manufactured and published on March last, in relation to one of the chaplains of the Legislature. We are assured, and requested to say, that the Methodist bretiren are ashamed of his conduct, and sincerely regret that he should have so far lost sight of sound moral principle, or common fairness, as to make the statement which he did, and then, when requested, refuse to respond to a call for justice. We cheerfully make this statement; for we are not disposed to make the whole Conference suffer for the iniquity of one of its members.

Our thanks are due to Br. Darius Forbes of Chester, Vt. for a copy of the Sermon delivered by him at the dedication of the Union Meeting-house in Grafton Vt. on the 14th of January last. The text is St. John xvii : 20, 21, and the subject " Christian Union." The discourse is beautifully printed, occupying twenty two octavo pages, and is highly creditable to the author for the talent displayed in it, the chastness and purity of the style, and the excellent spirit which pervades the whole. Br. F. went from Maine, and we are happy to see these evidences of his improvement and usefulness.

Also we make our acknowledgments to Br. A. A. Folsom of Hingham, Mass. for a printed copy of the discourse delivered by him in Hingham on the 18th of January last, in consequence of the death of H. L. Stodder who died in New Orleans on the 20th of December last aged 23 years. -Text - "A good name is better than precious ointment ; and the day of death than the day of one's birth." Eccl. vii: 1. The object of the sermon is to show the power of the doctrine of Universal Salvation to comfort mourners in the time of trouble, and is concluded by several appropriate addresses. It is well printed in octavo form of sixteen pages.

Moreover we are indebted to Br. Balch of Claremont N. H. (as we suppose,) for a tract just published in that town, entitled "A conversation on 'Revivals,' between two Neighbors." We take it that this article is prepared at the instance of Burchard's operations in that vicinity; the whole subject is thoroughly discussed between Mr. Colles and Mr. Goodman. It is a seasonable production.

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A SUBJECT TO BOAST OF.

Zion's Herald the Methodist paper in Boston, gives an account of one of its subscribers - a Methodist of course - who lately entered the editor's office; having "a rubicund face and staggering gate," and absolutely so drunk that he could not stand strait or speak without constant hiccoughing. His object was to ascertain whether the editor of the Zion's Herald was Agent of the Temperance Herald, and if so to order his subscription discontinued - he being a temperate drinker! The account is humorous and disgusting enough in all conscience, as it is dressed up by the editor, but really he gives the public to understand no very honorable things about subscribers to his paper, which it does not appear this drunkard was displeased with. At any rate, one would hardly have thought of such a subject for boasting.

ACKNOWLEDGEMENT.

A fortnight ago, the publisher of the Philadelphian, Dr. Ely's paper, gave notice, that such was the extent of his exchange list, he should be obliged from the next week to discontinue sending to several papers. We had some fears, that our humble sheet, at so great a distance from him, might be included amongst the erasures; but are happy to find our old friendship pleading its claims, whereby the Philadelphian continues to come to us as usual. We thank Mr. Geddes for the favor of his sheet. and assure him there is no autodox paper in the United States we take from the office with more pleasure or read with more interest than his. If any similar paper in the country should be "blest" to our conversion from a faith in God's universal grace and salvation to that of endless torments, doubtless it would be the Philadelphian.

ANOTHER INSTITUTE.

The ball is in motion. The recently inintroduced project of Young Men's Universalist Institutes, is obtaining favor all around. The last Trumpet contains an account of the organization of such an Association in Roxbury. One already exists in Boston, another in Lynn. It is proposed to to organize Institutes also in Charlestown, Cambridge, Malden, Medford, Danvers, Salem &c; and for these to keep up a correspondence with each other, whereby whatever benefits are procured in one may be commanicated to the other. We greatly rejoice in these movements, and believe the result will show that no measures, having for their object the advancement of Universalism, have been more efficient than the organization of Young Men's Institutes.

F Br. Waittemore is spending his amuntion on a dead duck, when he goes after Rev. Adam Wilson of Smai's Advocate. To use a somewhat vulgar figure - he always reminds us of the Irishman's descripuon of a flea, - " put your finger where ue is, and he a'nt there by St Patrick ! "

NEW SOCIETIES.

The Utica Magazine mentions the recent formation of two new Universalist Societies in the State of New York - one in Ashford, consisting of twenty eight members, and the other in Mansfield.

COMMUNICATIONS

OR THE CHRISTIAN INTELLIGENCER.

At a meeting of the Dexter Temperance Society holden on Monday evening March 16, 1835, the following Resolutions were Resolved, That we disapprove of the re-

rt of Mr. Drake in relation to this town. recorded in the second annual report of Maine Temperance Society, because, e think it erroneous, and as going to stig-natize the character of some of the most spectable citizens of this town; and that believe that Mr. Drake was misinformed. Resolved, That these resolutions be signby the President and Secretary and pubed in the Maine Temperance Herald nd such other papers as the President and

scretary may think proper.
JONA, WETHERBEE, President. LYSANDER CUTLER, Secretary.

HISTORIC SERMON. --- NO. 31.

"But a certain man named Ananias, with Sapphira wife, sold a possession." Acts v. 1.

In the first age of the christian church, the isciples of Christ, were, generally, posessed of a large portion of the spirit of benevo-This spirit was strengthened, and xtended, in consequence of the persecutions and afflictions they were called to endure. They felt a matured dependence upon and tachment to each other. They believed the same Master, and loved each other as rethren. The first apostles of Jesus seem bave been nearly related by blood, as well

As they were equally exposed to have heir property, their liberty, and their lives then from them, they were induced to have lithings common, and no one to say that uphy that ght that he possessed was his own.— ence, those who had property sold it, he-re their goods were spoiled, or taken from lem by their enemies. When sold, it was t into a common treasury, and each one supplied from the common stock. This is to have been a rule observed by the st disciples, after the day of Pentecost.

A common treasury, to supply the wants the poor, was provided, before Christ sufred; and it is said Judas kept the bag hich contained their free contributions.

Ananias and Sapphira his wife, in immitation of other professers, sold a possession: and kept back part of the price of the land, and brought a certain part, and laid it at the apostle's feet.

This man and his wife, by hearing Peter preach, and seeing the miracles which he performed, had become convinced of the truths of Christianity. They had become members of the church, by profession. They now professed to give up all for Christ's sake and the welfare of the brethren. They wish to have the credit of being true disciples, and renouncing the world, out of hope of a better state. But they act deceitfully, And like Judas, covet the money, which they profess to devote to God. They pretended to give up all, and kept back part. Ananias was alone, when he was first suspected by Peter. When enquired of by Peter, whether he sold the land for so much, he affirmed it was true, when he knew that he spake falsely. This Peter was enabled o perceive, and detected him in lying. On hearing his sin exposed, it had such affect upon him, that he fell dead upon the spot. He was immediately, without any ceremony, or giving his wife or friends notice of the event, wound up by young men, and carried out and buried.
In about three hours after, Sapphira his

wife came in, not knowing what had hap-pened to her husband. On being enquired whether they sold the land for so much, she agreed with her husband. Upon this, Peter informed her what had taken place with her husband, and that she should meet with the same doom. Since they had agreed together to tempt the spirit of God, they should be punished together. Then she fell down straightway, and gave up the ghost. By this time the young men had come in from burying Ananias, and finding her dead, they carried her forth and buried her by her hus

Here we see two professors of religion joining together to act a deceitful, lying, bypocritical part. Here we see the consequence of their sin; they are detected, found guilty, and quickly punished with death. And here we see the effect these events have upon others. As many as heard these things were made to fear. Even the church or other professers were made, likewise, to fear. And after this no man who was not sincere, dared join himself to them. But all magnified them.

As large numbers were now professing their faith in Christ, and the religion of Jesus was gaining ground, it was important to have them true and faithful. And this sad event might have been overruled for good. It tended to self-examination: To godly sin-cerity: To the purity of the church.

On this brief piece of history, we may re-

mark the following things.

1. These professors died with a lie upon their tongues. Covetousness was the cause of their lying. They loved the praise of men more than the praise, or honor which comes from God. They desired to be thought generous and benevolent. But lost their lives and their money, by their dishon-

2. Peter was inspired to detect their falsehood, and foretell their doom. Peter be-lieved the Bible. Why then did he not tell his hearers where these liars went when they were dead and buried ? What a favourable time to expatiate upon the doctrine of a take of fire and brimstone in another world to all eternity! How shall we account for Peter's silence on this subject? Was Peter disposed to keep back part of the truth?— Would be act unfaithfully ? Would be not warn his hearers against the greatest dangers? Would a believer in endless misery miss such a fair opportunity to decounce the judgments of God upon liars? The only way to account for this neglect of Peter, to warn his hearers respecting the final state of Ananias and Sapphira, indicates, either that he did know, or believe that there was a place of endless misery or punishment in a future state ; or, that they were gone there. If Peter did not know certainly what their future condition would be; yet if he believed that any were in danger of such a doom, he would have named it on this occasion, to warn his hearers of it, lest any of them do go down to the Assembly, and communishould go into such a place of torment.

Some may ask, how could such lying deceitful persons as Ananias and Sapphira. go to heaven hereafter, when they died in such a sudden and awful manner.

Answer. If all persons who have professed to give up all, and yet have kept back part, were struck dead, as soon as they have lone the deed, how many would be now alive? Where is the professor who has always been faithful to his promises? Who has not kept back part of his sin or part of his duty, or part of his property, or part of his time, or part of his talents, or part of his relations, which he is under obligation to resign or improve to the glory of God and the good of mankind ? Let those who are withour sin, in this particular cast the first stone. If God can show mercy, finally, to any liar, (and all men are liars) then he can show mercy to Ananias and Sapphira. We have no account of their ever committing any other offence against the divine law. Had they not fallen into this one transgression, we should have supposed them as good as other christians. Here, let him, who thinketh that he standeth, take heed lest he fall. S.

TO CORRESPONDENTS.

The request of "J." for the insertion of the article from the Utica Magazine shall be complied with soon.

The communication signed "A pedlar," is hardly admissable. The story is a good one, but we do not choose to make ourselves responsible by publishing personalities with which we are unacquainted. We thank him, however, for his attention.

Has Br. Averill forgotten his promise to write for our paper? We shall expect to hear from Br. Fulmer before long. As for Br. Bates, he has held his breath so long, that, we trust, he will speedily give vent to a large fountain of useful matter for our columns.

March of Mind. - A petition has been handed to the Pennsylvania Legislature, to which are appended thirty one thousand nine hundred and eight names, praying for the abolishment of all public schools in that State !! The arguments used are strong. It is believed that education fosters Aristocracy, and that it is onorous and unjust to cram education down the throats of the children of the populace, whether they will or not. Sixly seven of these worthy prototypes of Jack Cade's adherents and friends, i not being able to write, made their marks! enemies."

NEWS DEPARTMENT.

- "And catch the manuers living as they ri-e." -

GARDINER, APRIL 10, 1835.

THE CHEROKEES. — A treaty has been concluded by John F. Schermerhorn, on the part of the United States, with a delegation of the Cherokee tribe of Indians, by which it is stipulated that the Cherokees are to remove, at the expense of the United States, to lands appropriated for them in the West. The whole expense to the United States is \$5,262,251 76. The treaty is sub-ject to the approval of a majority of the Cherokee Chiefs and head men, and the ratifications of the President, with the advice of the Senate, and was executed the 14th of

The Treaty contains a number of articles specifying the manner in which the considation money (four millions and a half of dollars) shall be applied, the several par-ticulars of which are summed up, at the close of it, in the following schedule :-

\$255,000 00 For Removal Subsistence 400,000 00 Improvements and ferries 1.000 000 00 Claims and spoilations 250 000 00 Domestic animals 10 000 00 National debts Public buildings 30 000 00 Printing press, &c. 5.000 00 Blankets 36.000 00 Rifles 27 000 00 Kettles 7.000 00 Per capita allowance 1,800.000 00 General fund 400.000 00 School fund 160,000 00 Orphan's fund 50.000 00 Additional territory [valued at] 500,000 00

\$5,000,000 00 School fund already invested 48,251 76 Commutation of perpetual an-214,000 00 nuity

THE BOUNDARY QUESTION .- The following resolves were adopted on Saturday, the 21st ult. by the House of Representatives of Maine, by a vote of 129 to 7 :— Resolved, That as the recommendation of

the King of the Netherlands was an evasion and not a decision of the question submitted to him, we cordially approve its rejection by the President of the United States.

Resolved, That as the final adjustment of our North Eastern Boundary line is a question involving the future growth and prosperity of this State, the Executive of State be requested to urge upon the Executive of the U. States the great importance of a speedy settlement of this exciting question, in such a manner as will preserve the territorial rights of Maine as described by the treaty of 1733.

The following Resolutions upon the same subject, were passed by the Legislative Council of New Brunswick, on the 31 ult.

"Legislative Council (hamber.)

24 March, 1835. 6 Province are deeply involved in the question now in dispute between His Majesty and the United States of America, relating to the Boundary between the British Territories in North America and the said United

"Resolved. That this house has the fullest confidence in the determination of His Majesty's Government to maintain His Majes ty's rights, and preserve the integrity of these his North American Dominions, in the settlement of this most important ques-

"Resolved. That a speedy settlement thereof is earnestly to be desired, as well for the quiet and welfare of the inhabitants of those parts of His Majesty's possessions which are claimed by the United States, as for the general benefit and advancement of this Province.

"Resolved, That this house will join the house of Assembly in an humble and dutiful address to His Majesty, laying the substance of the Resolutions at the foot of the Throne." cate these Resolutions.

(Signed) WM. TYNG PETERS, C.L.C.

The last request. - In 'An Old Sailor's Yarns,' just published, we find the following touching paragraph:
When I die, grant kind Heaven that the last murmurs in my 'death deafened' ear

may be the kind, soothing, pitying voice of woman. When this worn out halk, strained fore and aft by exposure and hard service, its upper works crank with vexations and disappointments, shall be hauled up high and dry upon the lee side of death's cove, may the last that 'shove's off' from along side be woman — I care not whether wife or stranger.

A British Amazon. - The eccentric Lady Hester Stanhope, so long a resident in the East, on being visited by a recent traveller, and advised to return to her country - hav-ing lost much of her influence over the Turkish Pachas of Syria, from a diminution of her means to bribe them - thus expressed her determination and described her dangers: - "As to leaving this country, your advice is vain; I never will return to England. I am encompassed by perils; I am no stranger to them; I have suffered ship-wreck off the coast of Cypress; have had the plague here ; have fallen from my horse near Acre, and been trampled on by him; I have encountered the robbers of the desert, and when my servants quaked, I have galloped in amongst them, and forced them to be courteous; when a hoard of plunderers were breaking in at my gate. I sallied out amongst them, sword in hand, and after the sallied them. convincing them that, had they been inclined, they could not hart me, I fed them at my gate, and they behaved like thankful beggars. Here am I destined to remain;—that which is written in the Great Book of Life, who may alter? It is true that I am surrounded with perils; it is true that I am at war with the Prince of the mountains, and the Pacha of Acre; it is very true my enemies are capable of assassination; but if I do perish my fall shall be a bloody one. I have plenty of arms—good Damascus blades, use no guns; and while I have an arm to wind arm to wield a hanjar, these barren rocks shall have a banquet of slaughter, before my face looks black in the presence of my

DIED.

In Baldwin, Miss Cynthia, daughter of Lot Davis,

Esq. aged 18.

In Palmyra, Capt. Isaac Smith, aged 81.
In Portland, Mr. James Head aged 42.
In Boston, Mr. Oren Smith of Hollis, aged 37.
In Corrinth, Mr. Meshach Robinson, a Revolutionary patriot aged 70.

ary patriot aged 70.

In Biddeford, at the residence of Mr. Daniel S. Hooper. Caleb Locke, Eq. Counsellor at Law, of Gardiner. (Me.) aged 33 years.

Few men have passed through life more universally respected,—few have gone down to the grave more deeply lamented by a large circle of friends.

Mr. Locke commenced his accademical studies preparatory to his entering College, at Saco Academy, and was there known to our citizens as a young man of correct moral principles with talents of a high order. His college course was marked by great industry, perseverance and integrity, such as gained for him the universal esteem of his classmates, and all those who knew him. He left College with high honors and commenced and finished his Law education in the Office of Judge Bailey of Wiscasset.

Vis. Locke commenced the practice of Law in Gardinal Commenced the practice of Law in Gardinal Calebrations.

tion in the Office of Judge Bailey of Wiscasset.

it. Locke commenced the practice of Law in Gardiner about five ye as ago without those adventitious aids which usually attend young men in the commencement of 1fe. He soon rose in his profession, and by the application of those talents, correct principles, and that industry which distinguished him in early life, he acquired business and was e-teemed by all with whom he had intercourse. Had he lived, we have reason to believe he would have become distinguished in his prefer incommendation. guished in his profe-sion and useful as a citizen. But tood, who or ers all things right, saw fit to cut him off in the midst of his usefulnes, and with the most flattering respectively. flattering pro-pects.

It nears to his usefulnes, and with the most flattering propects.

It nears be great satisfaction to his immediate relatives, and to all who took an interest in his welfare, to learn that he went down to the grave calm, serene, and happy; with a conscience void of offence toward tood and towards man, and with a firm unshaken hope in the Lord Jesus Christ. To relatives, the loss of such a triend is great. But there is a consolation which religion gives, —a consolation in comparison of which worlds upon worlds sink into nothing and less than nothing. To this, then, they shoul! By, and prepare to meet their departed friend in Heaven, where parting will be no more. — Saco Democrat.

Since the above notice was in type a friend has handed in the following tribute to the memory of the

Died in tild eford, of con-umption, on the 1-t inst. CALES LOCKE E-quire of this town aged 33 years.
Few young men have acquired so universal e-teem as Mr. Locke. With a mind that repudiated the as Mr. Locke. With a mind that repulsaes in-baneful influences of mere sect or party, and capable of deep thought and close application, he bid fair to have become coincid and influential in Society. His urbanity of manners—his devotion to the duties of his professi n, the true charities of life,—his integrity and a cision of character, attached him to numer

Th ugh removed from a world of vicissitudes, to a more permanent and extended sphere of action, yet these, who, by a similarity of mind and heart, had interwoven their principles and feelings with his most still be conscious of a propinquity unchanged by their relative condition

Death, in reality, only intervoses a curtain, impervious to the perceptions and feelings of such as are recepted with regard to a life after death. He, whose mind has been illuminated by divine truth, when the last remains of a friend are consigned to their narrow house, can retire from the gloomy abode of dead bodies with a lively c nviction that "HE is not there, but is risen."

THE NEW-YORKER.

ON Saturday the 21st of March, was issued the first number of the second volume of FitE NEW YORKER; this paper will continue to preserve the general character which has the sair secured it the approval or a stearily and rapidly increasing patronage, and a popularity commessuate with the sphere of is circulation. The recularities of its plan were adopted after much reflection; and we have not learned that its prominent features have failed in a single point to receive the ap; robation of its patrons and the public. The paper will continue to be arranged as

1. Literary Department - Embracing the whole 1. Literary Department — Embracing the whole outer form of the paper, and presenting twelve ample columns of Review—of New Publications, Original and Seie ted Laes, E-says, Plems, Anecdotes, &c. &c. The original contributions to the department are regularly and promptly paid for; and in addition to the many writers who have favored us with articles oning the last year, and whose essays will continue to enrich our communs, we have the promise of assistance from others whose names are alrea y well known to their countrymen. We do not parade these names as is the fashion of some; but we confide the appeal to the experi ore of the pass year as affording an extorest of our zeal os, untiring and we trust not altogether unsue essful exertions to conder the hierary character of the New Yorker inferior to that of no journal of its class in this country.

Journal of its cl & in this country.

11. Political Intelligence. — In this department David Huse. alone does the New-Yorker present as anomaly in the history of the newspaper press of the Union. Our plan endbraces the collection of every important item of political intelligence — what ver be its character and bears g — in the longuage of historica'r cor', and with the strictest regard to the preservation of an unquestioned neutrality between the contending parties, opinions and sectional divisions existing in the country. The Editor refers with a proud satisfaction to the fact, that throughout the past year, he has presented a minute and circumstantial account of all the elections which have taken place in the several States during an eminently ardent and excited canvass, with ne does the New-Yorker present as anomaly in the during an eminently ardent and excited canvass, withduring an eminently ardent and excited canvass, without once incurring the censure or even the exception
of any political j-armal. And, while he reserves to
himself the right of commenting briefl, but freely on
the topics of the day, and of offering such suggestions
as the aspects of the times may seem to require, he
yet holds humself pledged that such remarks shall not
interfere, in any material degree, with the views, the
doctrine or the prospects of any political party. He
cherishes the confident expectation, that the files of
the Nev Youker will hereafter he referred to for the
touth of any controverted statement regarding the retuth of any controverted statement regarding the results of electious, &c. &c. since its establishment, with mutual deference and with entire conviction of absolute restainty.

III. General Intelligence - Consisting of Foreign and Domesic News, Literacy Items, Statistics, Brief Notices of the Drama, &c.

However it may be the fortune or others to obtain

the confidence and paironage of the public, on the credit of prospective improvements and future excel-lence, the publishers are content to rest their claims being, the publishers are content to rest their chains to public consideration distinctly on what they have already accomplished, and respectfully invite the patrons of American literature to examine their journal and judge what it will be from what it is.

When it is no sidered that no periodical of like

character for originality and variety of literary con-tents, comprehensiveness of plan, and the amount of matter weekly presented, has ever been attempted in this country at a less price than three to five dollars per annum, the publishers trust they will not be deemed pre-umptuous in expressing the hope that their journal will attract the attention, even if it should not ecure the favor, of the patrons of American litera-H. GREELY & Co. Office No. 20 Nas-au-st. New York.

CONDITIONS.

The NEW-YORKER will be published every Saturday morning on a large imperial sheet of the best quality, and afforded to patrons in city or country, at TWO DOLLARS per mount payable is advance. When, from peculiar circumstances, tayment is detayed till the expiration of the quarter, fifty cents will be added. Any nerson constitute ten dullars free of added. Any person constitute ten dollars free of charge to u-, shall receive six copies for one year, and in the same proportion for a larger number. Post Masters and others were respectfully requested to interest the oscieves in our behalf, with the assurance that the best possible terms will be afforded them. March, 1835.

Bouketore by WM. PALMER.

SILK HATS,

SILK HATS,

MANUFACTURED and for sale at J. HOOPER'S Store in Water Street.

J. H. would respectfully inform his customers and
the public generally, that he continues to carry on the
SILK HAT making business, and will be able to
furnish as good and handsome an article of this kind
on as reasonable terms as can be obtained in any other
store. Particular hats made to order at very short
notice. Hats ordered in the morning will be made
and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and
durable hat to call and examine before they purchase
elsewhere. ALSO, as usual, a large and handsome
assortment of FUR HATS, both black and drab of
his own manufacture. Also, New York and Boston
Hats of all the fashionable style.

Augusta, April, 1835.

TO OWNERS OF LOGS IN THE KENNE. BEC RIVER OR ITS TRIBUTARIES.

Augusta, April, 1835.

AT the late session of the Maine Legislature as A Act was passed establishing a Corporation by the title of the Kennebec Log Driving Company. The object for which this Company was incorporated is to drive from the Forks to the Booms in Cardiner, or such intermediate places as the company was incorporated. or such intermediate place as the owners may wish, the log- and other timber which may yearly be put into the Kennebec river by the members of the Cor-

poration.

The Act provides that the officers of the Corporation shall be a Moderator, t lerk, Treasmer, and five Directors to be chosen annually. The Directors appoint a Master Driver and have the general direction of all the business pertaining to driving the River and apportioning the expenses upon the several owners. All logs in said River not marked, usually denominated "prize logs," are made the property of the Corporation. The expenses of driving the logs are to be equally assessed upon the logs of each member to be equally assessed upon the logs of each member to destination. It is made the duy of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement unter outh of destination. It is made the diny of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement unter outh of the number of feet board measure, of his logs intended to be drove down the river, and also of the marks put on said logs. And also a like statement of the number of feet actually driven to the places of destination. The Act provides that the first meeting should be holden in Gardiner on the 27th March inst., and agreeably to that provision a meeting was then and there held and the Corporation organized.—The Act of Incorporation accepted — a code of By-laws adopted, and the officers for the ensuing year were chosen. Parker Sheldon of Gardiner was exerted Moderator; Daniel Nutting of Gardiner, Clerk; Hiram Stevens of Pittston, Treasurer; and David Scribner, of Tepsham, Geo. W. King of Portland, Henry Bowman of Gardiner, Josiah H. Hobbs of Waterville and Samuel Weston of Milburn, Directors. rectors

or other timber in Kennel-ec River or its tributaries, may become a member of the Corporation, by leaving a written request to that effect with the Clerk of the Corporation, and may at any time withdraw from the Corporation, and may at any time withdraw from the Corporation by leaving a like request with the Clerk, and previously paying all debts and assessments due from him to the Corporation.

Printed copies of the Act of Incorporation and of the By-laws may be had on application to the Clerk of the Company.

of the Company.

All persons de-irons of becoming members and thus availing themselves of the benefits of the Act, are respectfully requested to leave their names with the Clerk, together with a description of their respective mark or marks, as soon as conveniently may be, as it is essential that speedy arrangements should be made for driving.

By a vote of the Corporation, the Moderator was directed to prepare and publish the foregoing notice.

P. SHELDON, Moderator. Gardiner, March 28th, 1835.

LIST OF LETTERS Remaining in the Post Office Gardiner, Me. April 1, 1835.

Dennis Mars, Thomas H. McCausland. Edwin Adams. William Beng. John Brann, John Blanchard,

Patrick Campbell, Edgar M. Churchill, Charles M. Castlier. Alanson H. Daugherty. John Eastman, Gilbens Edgcomb. Barnard Goodrich.

Robert Hanniford, Bets y Herrick, Israel Hutchins, Jr. John Landerkin.

Vilera A. Lauton, D. Laucaster. Sylvina Merril.

Cyrus B. Norris, Edwin Neal, Athert Newell. James O. Page. Oliver P. Quincy. Ruel Rice. George Stanly, Zebulon Sargent, Gardiner Spear, Eliza J. Stimon Richard Shackly, Stinson Sewell,

John C. Haskell, (2) tieorge Shaw, R. H. Savin. John Turner W. John Wayer, James Waire, Mary Westworth.

WILLIAM PALMER, P. M.

STATE OF MAINE.

To the Hon. the Justices of the Supreme Judicial Court now holden at Augusta in the County of Kennebec by adjournment of said Court from the first Tuesday of October, A. D. 1834.

SHEPHERD DAVIS of Hallowell in said County, Blaker, libels and gives this Hon. Court to understand and i.e informed, that on the twelfth day of November A. D. 1829, he was lawfully married to Emerine M'Caustant now Emcline Davis, and has always conducted towards her as a chaste and faithful has band, yet the said Emeline neglecting and violating her marriage vows and duty since said marriage on the twentieth day of August A. D. 1834, at said Hal-lowell committed the crime of adulery with one John

Also for that on the twenty-eighth day of January A. D. 1835 and on divers other days in said month of January at said Italiawell the said Emeline did commit the crime of adultery with said Gibson.

and the crone of adultery with said Gibson.

And said Shepherd gives this from. Court further to understand and be informed that said Emeline has left and removed from this State and she is now resident out of this State in place to the said Shepherd unknown. Wherefore the said lifellant prays right and justice and that he may be divorced from the bonds of matrimony between him and his said wife Emeline and as is cut hand a place pray.

in duty bound will ever pray.
SHEPHERD DAVIS. March 21, 1835.

STATE OF MAINE.

KENEBEC, SS.

At the Supreme Judicial Court began and hold-en at Augusta within and for said County on the first Tuesday of October A. D. 1834 and by adjournment on the third Monday of March A. D. 1835.

March A. D. 1835.

AND now in this term the Court order, that the libellant notify the said Emeline Davis to appear at the next term of this Court to be holden at Augusta within and for said County on the first Tuesday of June next, by publishing a true and attested copy of the libel and of the order of Court thereon, three weeks successively in the Christian Intelligencer printed at Gardiner in said County, the last publication to be thirty days at least before said next term, that she may then and there appear and shew cause (if any she have) why the prayer of said libellant should not be granted.

Attest: J. A. CHANDLER, Clerk.

A true copy of the libel and order of Court thereon.

Astest: J. A. CHANDLER.

[For the Christian Intelligencer.]

TRUTH IN FICTION.

" Those who kill the body are visited with opprobrium and censure, while the tormentors of the soul are suffered to escape."

"The sun sends forth a flood of smiling rays O'er the glad earth. They play upon thy cheek, And linger on those lips as if to claim Their wonted greeting. Why is it withheld? Helen, why this sad change? O say what hand Relentless plucked the rose that bloomed on thy Rich cheek, and scattered there the seeds of sure Decay? Where is the deep vermillion of That ruby lip, which late on mine, impressed The token of a sister's constant love? It was an eve like this, when turning to the Occidental sky, where Sol's increasing Disk in setting grandeur decked the glowing Hill, thus thou didst speak, 'Go brother, go, As thy vocation calls, go far away Beyond the swelling deep, at thy return I'll welcome thee, with joy, to the delights Around the hearth of home; here thou wilt find A refuge from all earthly cares.' No joy Lights up thy countenance. It was not so. " The sun sends forth a flood of smiling rays Lights up thy countenance. It was not so.
Thou wast not gay, but there was nought of gloom Upon thy brow, which now in placid Melancholy settles there.

Melancholy settles there.

No pois'nous

Breeze comes from yon ocean wave to blanch the Elewers of health, that blushed Aurora-like,
As she steps forth to hail the rising morn;
Yet are they all to asby paleness turned.

No deadly vapors can arise in our
Most healthful clime; nor is there aught around
To generate the worm of grief that preys
Upon thy life: and thou art sadly changed.

Might thy confiding brother penetrate
The secret depths of thy fast wasting heart—
Nay? Helen, I perceive it may not be.
Pve pondered much that mystery, a woman's
Heart, till I familiar grew with every
Winding avenue, and labyrinthine
Turn; and, Helen, from thy face, now pale and
Void of every shade that would betoken
Thought, I read, the sweet emotions of a
Noble soul, the index of a pure and
Elevated mind that would not bow to
Earth's vicissitudes. I may not ask
The origin of secret woes, nor dare
Rebuke. But, O let not the broken vows
Of faithless man affect thee so. Mourn not No pois nous Of faithless man affect thee so. Mourn not For this. Let not the silken cord which George Entwined around thy heart, bind thy once free

And buoyant soul. Burst these weak fetters then, And buoyant soul. Burst does were a way My sister, and once more rejoice our own Domestic firmament, with that life-giving Sun that seems forever set.

Tis strange to see thee thus; for thou hast passed Thro' various painful scenes of changing Life, unmoved, upbore by thy strong fortitude, And holy trust in God.

When Britan's bestile.

When Briton's hostile Foot trod the green turf where we had vowed To rear the Temple of our liberties, And Freedom's altar build, and all true hearts,
With patriotic indignation burned. And Freedom's after build, and an true heard With patriotic indignation burned, And hasted to avenge the consecrated Spot, defenceless as thou wast, thou bad'st us Go, and for our country's good assert her Go, and for our country's good assert her Rights. When the huge cannon's thundering voice Caused the weak ones to flee, to thee no fear Was known. Thy feeble hands could not resist The ruthless ravages of the fell murd'rous The ruthless ravages of the left murd'rous
Foe. The threatning flames rose o'er thy head
From that same home where passed thy infant years
And that splendid pile thou didst behold fall
To the ground. No change came o'er thee then, for When the toils and miseries of war were o'er, We found thee happy still, in a lone cot,
With that loved, cherished one: and when around
Her death-bed we did stand in grief that choked The springs of life, Helen, thou kneelt'st by her,
And, pointing to the skies, didst turn our thoughts
Up to these realms of bliss, and regions of
Immortal glory, where the weavy coul
Finds rest when freed from earthly clay, and all Finally shall re-unite.

He ceased, and Her raised eye met his intent imploring Gaze. His temples beat with shame that wildly Gaze. His temples lead with shame that with Burnt upon his manly brow — but not for His misdeeds — as calmly she replied with firm Unaltered tone, "My mother, William, yes — When we consigned her body to the tomb Hope spread her wings and kindly, Faith Vouchsafed to grant her clear full vision. "Twas Freedom's voice that called thee, William, And our father to the field where incensed Armies meet, and death doth send his arrows Armes meet, and death of the state of love from one As spotless, brother, e'en as thou, charmed me With its melodius notes. Abased the Idol is that I so sacredly enshrined. No more do I officiate in the No more not rolled in the Demolished fane, a priestess there. The spell Is broken now. But these were trifles William, they were nought to the dread weight that Sinks me to the grave; for there are interests More weighty far, and dearer too, than those Which self commands. O, I would sacrifice Existence and its blessings, to prevent The hand of sacrilege from passing o'er The monument, erected in our hearts To our loved mother's memory. Gla Would I lie down on dark oblivion's Direful bed, could it remove the stam.
To see the dearest part of our existence
Banished far from those we love, and trampled
Down beneath the sod where lies the senseless
Clay — the sword of human passions, plunged parents hands, heedless and wantonl bared affection's bosom, bade to send In bared affection's bosom, bade to send Its living tide of filial love thro' every Vein by great Jehovah's law — William, 'Tis insupportable. I cannot bear To see my mother's name passed careless by, To see my mother's name passed careless l A thing of little worth, and thrown, to su The passion's path, to dread forgetfulness
The now indifferent, once tender husband Treats it now as useless sound, or as what Was, and is no more realized. As late darkness by her grave, I prayed I might be spared the sight, I might not see A stranger moving in the sphere graced by My mother with such dignity. I sought For Mercy's ear, and whispered my petitions There. I fear 'twos wrong and I must still survive. But are these sentiments exclusively My own? did they originate with me? Or are they planted in the nature of Each child, and dost thou, William, feel the same?"

Causeless the interrogative; each knew The others thoughts, but sought reserve, lest words Should break the weak and trembling chords of life. And William saw his sister fade away, And hang her head as drooping lillies do. Secreting his own sorrows deep within Himself, he sought to lure away the cloud Of gath'ring storms that hung around her head.
Futile attempt! he but discovered all
The sorrows he so ill deserved, to her
From whose perception he had wished to keep
Them still. The fountain burst its barrier. The flood rushed out in all its strength, And Helen saw the ineffectual Effort to suppress the struggle now evinced By his intelligent, and still changing Countenance. Abandoning all coldness He assumed his sister's plaintive strain. "What child that has a spark of heaven's true Fire, that does not such stigma feel, as if A mother's memory were nought.

O, painful 'tis indeed, to hear such words
From him who taught us to revere the name One which awakens kind remembrances, And casts round as a hallowed awe. A name That lives when she that bore it mingles with The dust. O Helen, I was shocked when I Beheld the workings of the human heart.

"The heart of man. I cannot fathom it. A strange incongruous mass, perverted Virtue, passions impetuous and stern, And brutalized, which surely must plunge him In Charybdis misery.

When our father Seemed so agonized that we did fear his Paralytic soul would hasten to rejoin Paraytic soil would hasten to rejoin His decease partner's, was it the effect Of affectation?" "This is not the world For those who know no change, or guile. The slender threads of matrimony break Whenever death doth touch them: the only ones Whenever death doth tower mean.
That do resist his scythe are those of
Filial love. Yes, Helen, it will be.
I feel the proofs within me here. We poor Lone orphans - save the indigent, who shared Her sympathy and care — alone must Inviolate this most sacred relic. He who should be the first this pious Duty to perform, the last to leave undone, Is after shadows gone and soon will triumph O'er our mother's grave.

But Helen, hark!

The sound of rattling wheels! they come, they co dreadful hour that brings it to my view.

The crisis now is ours." But he knew not
The words portentous. The carriage stopped.
Light steps were at the door. Helen moved not. heard her brother's, she heard no more. And when the stranger's foot touched the bright Persian hues, she found them heightened by a Richer dye, drenched in the blood of Helen's

She lies among the dead. Her brother Roves a maniac in the earth, and o'er Her ashes weeps in his wild delirium, While the father revels in a stranger's smiles

> [From the Independent Messenger.] ORTHODOXY vs. TAYLORISM.

We cut the following article from the "New England Telegraph," Rev. M. Thatcher's paper, just to show our readers what is going on between the high and low Orthodox, or perhaps, as Mr. Thatcher would say, between the Orthodox and new fashioned heretics. To be truly Orthodox a man must be thoroughly Anti-Masonic, Anti-Arminian, Anti-Unitarian, Anti-Tayloristic, &c.; i. e. he must be thoroughly Calvinistic.—
When Jesus said—"it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven"-it was asked with astonishment, "who then can be saved?" If Mr. Thatcher's Orthodoxy is essential to salvation, few indeed will ever enter into the kingdom of heaven. We read his paper with considerable interest, on account of the uncompromising rigor with which he maintains the pure old Calvinistic Creed, and denounces all who do not come up to the mark. We learn that even some of the staunchest of our Hopkinsians, deem him 'a sharp threshing instrument' in their churches. A "Circular" recently sent forth by several clergymen of this stamp indicates that they would gladly escape the severities of Mr. Thatcher's reform. We do not precisely understand how these matters are arranged, or how far Mr. T. is carrying his measures of purification; but there is "movement among the palm trees," that announces the developement of important results. If talent and zeal can resuscitate the withered remains of Calvinism, it will be done. We have no faith however, that the operation is possible. God must interpose by miracle to accomplish such a work, which we humbly apprehend his honor forbids. "Whoso readeth let him understand."

REPLY TO " PHILANDER."

MR. EDITOR, - In perusing your last paper, I find proposed for consideration the three following questions: viz.

"1. Is it consistent for an Orthodox minister to exchange pulpits with one who is known to be a Freemason?

"2. Is it consistent for an Orthodox minister to exchange pulpits with one who is known to advocate the peculiarities of the New-Haven Theology?

3. Is it consistent for an Orthodox minister to attend and take a part at a protracted meeting, where he knows, that the Pastor is a Freemason, or in such meeting to unite with those who are considered Taylorites?"

The above questions are certainly not without their practical importance, and they deserve a serious and candid answer. The subject involved in each of the questions, too, may be set in its proper light before the public. The time is not now, as it was once, when the principles of Freemasonry were concealed from all but Freemasons. Those principles have been laid open. From the time that Morgan made his disclosures, and was murdered for his temerity; and especially since the sitting of the "Le Roy Convention," every one who could read has had opportunity to know what Freemasenry is, and to perceive its total inconsistency with the spirit and principles of the Christian religion. Those, too, who have impartially investigated the oaths and ceremonies of the Institution, have been convinced, that Fremasonry is only another name for Infidelity. It unquestionably begins in Deism and ends in Atheism. Let any one trace the several Degrees from the first to the thirty-third; and he must be ignorant even in speculation of what Christianity is, if he does not perceive that Freemasonry is its opposite. Every adhering Freemason, then, does, in reality belong to a club of Infidels. In saying this, I do not mean to affirm, that every nominal Freemason is an Infidel. Far from it. Very many nominal Freemasons are totally ignorant of the real principles and design of their own institution. But, notwithstanding their ignorance, they belong to a combination whose design and tendency, are to prostrate all law and all religion.

The first question, then, Mr. Fditor. I conceive to be answered. When it is asked, "whether it is consistent for an Orthodox minister to exchange pulpits with a Freemason?" it is in substance

the same as to ask "whether it is consistent for an Orthodox minister to exchange pulpits with one who belongs to a club of Infidels?" If he can have ministerial intercourse with one who belongs to a club of Infidels, without being 'partaker of other men's sins," and giving countenance to Infidelity; then may he have ministerial intercourse with an adhering Freemason, without bringing a reproach upon Christianity, and strengthening the influence of those who are at war with the spirit and principles of the

The second question amounts to this: "Is it consistent for an Orthodox minister to exchange pulpits with Arminians?" "The peculiarities of the New Haven Theology" are essence of Arminianism. This has been demonstrated by various writers who have controverted the subject. Besides: Taylorism, or the New Haven Theology sets aside the office work of the Holy Spirit. It is, indeed, in all respects as directly at war with sound Orthodoxy as Unitarianism; and it is no more consistent for an Orthodox minister to hold ministerial intercourse with Taylorites, than with Unitarians.

My readers must already have anticipated my answer to the third and last question. If it is inconsistent for an Orthodox minister to exchange pulpits with Arminians and Unitarians, or to hold ministerial intercourse with one who belongs to an infidel club; then it cannot be consistent for him "to attend and take a part in a protracted meeting, where he knows that the pastor is a Freemason - or to vuite in such meeting with those who are considered Taylorites. In such cases, the injunction of the Holy Spirit is plain and decisive : - "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

It may be said, Mr. Editor, that I take high ground on this subject; but I am constrained to believe, that I take no higher ground than the gospel takes. The time has come when the ministers of Christ should no longer temporize: and they cannot reasonably expect faithfully and effectually to subserve the cause of evangelical truth, until they come out and take such a stand as the gospel war-PHILALETHES.

Good sense and benevolence will suggest the great rules of good breeding to you, good company will do the rest.

TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by Josefh Hiscock
Its use in a vass framber of cases has already
it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and pain-ful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonder-ful power, when applied in the proper manner, which direction accompais externally on the face, [see the nying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. tensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the re-duced price for which he offers it to the public, thereby transferring to the poorest individuals in the com-munity the power of relieving themselves from the suf-fering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a sufe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

JAMES GOULD. Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the

ISAAC MOORE, Farmington, Me.,

Sole General Agent.
BENJAMIN DAVIS Esq., Augusta,
Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may bereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from custom Price, 75 cents per hottle.

JAMES BOWMAN, Gardiner. John Smith, JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winchrop. Wm. Whitter, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Beau & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C.

terville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell, N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent. Farmington, Jan. 28, 1835. eoply5

E. HUTCHINS & CO'S NEWLY IMPROVED

INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very supe-rior article of durable Ink, in boxes only one sixth the

usual size, yet containing the same quantity.

The prominent qualities of this lok are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will reco it as highly to the public generally, as its extreme portability does to travellers. Be sure that each box is accompanied with the

6G Be sure that each box is accompanied with the face simile of E. Hutchings & Co.

The true article is prepared by them only, at No.
110. Market Street, haltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner. Gardiner, Jan. 13, 1835.

THE GARDINER SAVINGS INSTITUTION. Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those THE design of this Institution is to afford to doos who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their who have not hitherto been such, to lessen their unnecesary expenses, and to save and lay by some-thing for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeaposits received subsequency the first Wednesday of the succeeding quarter agreea Deposits as low as one dollar will be received

and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing. Although only four per cent. is promised every

yet every fifth year all extra income which has een divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in ording to the by-laws. It is intended that the concerns of the Institution

shall be managed upon the most economical plan, and nothing will be deduced from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay their services, having undertaken the trust solely to promote the interests of those who may wish to be-come depositors; and no member of their body, nor any other officer of the Institution can ever be a bor-

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treas-

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer in restment for the depositors than lending to individuals Monies may be deposited for the benefit of minors and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three nths; thus they will get compound interest.

The Treasurer, by the Act of incorporation is re-nired to "give bond in such sum and with such surees as the corporation shall think suitable.'

ROBERT H. GARDINER, PRESIDENT.

TRUSTERS, Peter Grant, Esq., Edward Swan, Esq., Arthur Berry, Esq., Capt. Enoch Jewett, Mr. Richard Clay,

Hon. George Evans Alfred G. Lithgow, Esq., Mr. Henry B. Hoskins, Mr. Henry Rowman,

Mr. Richard Clay,
Rev. Dennis Ryan,
Geo. W. Bachelder, Esq.
ANSYL CLARK, Treasurer,
H. B. Hoskins, Secretary.
Gardiner, July 3, 1834.

J. M. CROOKER. WATERVILLE,

AS just received from Boston, an assortment of Universalist Books, which he will sell at Bos-

Paige's Selections Smith on Divine Government Ballou on the Parables Rayner's Lectures Ballou's Examination Modern History of Universalism Ballon's 2d Inquiry Winchester's Dialogues Life of Murray Hutchinson's Apology Ballou's Sermons
Hell Torments Overthrown Familiar Conversations Latest news from Three Worlds Christian Universalist Danvers Discussion Reply to Hawes Appeal to the Public 1st Vol. Universalist Ballou's Examination of Channing Universalist Hymn Books An assortment of Tracts. Waterville, May 31, 1834.

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FEATHERS JUST received and for sale by GREEN & WARREN. July 8, 1834.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, eranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

COPARTNERSHIP DISSOLVED. THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day lissolved, and all husiness of said firm will be could dissolved, and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle

S. O. BRADSTREET, R. H. GARDINER, JR., 6 TOBEY & GARDINER. , for late firm Gardiner, October 29, 1834.

Lumber Dealers, Take Notice. WO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass. SAMUEL BOYDEN.

February 24, 1835.

Dissolution of Copartnership. NOTICE is hereby given that the Copartnership herotofore existing between William Cooper, James N. Cooper and Alexander Cooper, under the firm of WILLIAM COOPER & Co. is this day by mutual consent dissolved and all persons to whom said firm is indebted are requested to call on William Cooper for payment and all persons indebted to said firm are requested to make payment to the said Wil-liam Cooper. WILLIAM COOPER,

ALEX. COOPER, JAMES N. COOPER. Pittston, 21st February, 1834

PRINTING of all kinds executed on the most

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and

Trunk Making Business, Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse, Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent ads and Blinds to match.

All kinds of Plated HARNESSES made of the best

oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather. Bridles, Martingales, Halters, Valises, Portman-teaus, Post and Saddle Bags, Cartridge Boxes and

Belts and all kinds of Equipments, and an assortment f WHIPS.
The above articles will be sold cheap for CASH.

country produce or on approved credit.

Old Chaises and Harnesses repaired on the short.

Gardiner, June 25, 1834.

STIMPSON'S

CELEBRATED BILIOUS PILLS. MOST diseases incident to this and other climates M OST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegin and bile on the inner coats of the primavia, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood deprayed, the circulation obstructed or accelerated, and a long train of diseases are the induced which may terminate seriously if not fatally

For these complaints and all their attendant evilu STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any has ever been discovered. They are proper for a age of either sex in most all situations and circum

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Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints con-

tracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public. I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper — Seafaring men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians. that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common us-

Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathattic, and I believe them faithfully prepared. DANIEL ROSE. Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpposition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

larly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate encorringulance.

superintendance. General Agents for the sale of these Pills in Kennebec. JAMES BOWMAN, Gardiner; T. B. M. rick, Hallowell, and W. & H. Stevens, Pittston.

Jan. 28, 1835.

HOUSE FOR SALE.

THE Subscriber offers for sale his DWELLING HOUSE, situated in Gardiner Village. To cition this Village, no description is needed, but it any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowman's Point. The lot contains about 3-4ths of an acre and is situated upon two streets, and all the

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. The FURNITURE, or such portions of it

as may be wanted, will also be sold to the purchaser of the house, if desired.

P. SHELDON.

Gardiner, 1835.

Compound Syrup of I C E L A N D M O S S. For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

TCELAND MOSS grows plentifully in the island of the high northern latitudes of Europe and Asia, where its Medicinnal qualities have been long known, and highly appreciated. This plant contains a larger pro-portion of VEGETABLE MUCILAGE, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in given ing strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; so in the ease of this most invaluable Moss. Its virtues were first diseases. tues were first discovered by their effects on the hardy, long-lived and sagacious Rein-Deer, which derives it principal nourishment frem the ICELAND MOSS, and whose milk becomes so highly inbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinial viernes of the Mass in the most conountry, compared with Great States. This Syrup contains s of the Moss in the most conall the medicinial virtues of the Moss in centrated form, and is prepared from the original re-

E. HUTCHINS & CO., Baltimore, And none is genuine unless it has their fac-simile apea each bill of direction — also upon the envelope, and

sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835.

SCHOOL BOOKS & STATIONERY. JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices.